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largely by subconscious aims and ideas. No psychologist has made greater use of the subconscious as a means of explanation than has Delacroix. The passivity of the mystic's visions, locutions, and intuitions, the sense of externality that comes with them, and the wisdom which they often display, in short nearly all that the mystics attribute to God, Delacroix explains by the subconscious. But, as he points out, theirs is not an ordinary subconsciousness, but one by nature religious, and, in addition, trained by years of constant moral endeavor, ascetic practices, and Christian teaching.

By his use of this hypothesis Delacroix is able to deal with all the facts without taking refuge in any supernatural or theological explanation. And on the other hand he avoids equally well the extremes of such writers as Janet,<sup>3</sup> Murisier, Leuba,<sup>4</sup> and others, who regard the essential and distinctive characteristics of mysticism as pathological. That many of the phenomena found in the experiences of the mystics are pathological Delacroix does not deny, but these he regards as the excrescences rather than as the essentials of the mystic life. This much sounder attitude (for so at least it seems to me) he is able to take because of his broader view of mysticism as a development, rather than as a single state, and also because of his more empirical and exact study of the historical facts.

If space permitted something should be said of the admirable chapter in which the author analyzes and distinguishes the elements in the mystic life and doctrine due to teaching and tradition and those to be accounted for by immediate experience and psychic disposition. The book is replete with keen psychological analyses and deserves careful study. It is occasionally marred by repetitions and faulty arrangement of material, in this respect falling short of the clearness and brilliancy of exposition which one has come to expect in a French writer. This, however, is a matter of minor importance, and the book as a whole is probably the best treatise on the psychology of mysticism that has yet appeared.

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#### RECENT BOOKS ON CHRISTIANITY AND THE SOCIAL PROBLEM

Must moral leadership be sought outside the church? The church's position in present-day life will be determined by the facts which furnish

<sup>3</sup> "Une extatique," and "Obsessions et psychasthenies," *Bulletin de l'Institut psychologique*. Paris, 1901.

<sup>4</sup> "Tendances fondamentales des mystiques chrétiens," *Revue Philosophique*, LIV, 1-36 and 441-87.

an answer to this question. Men's most urgent need and desire are for moral leadership and men will give to the church as pre-eminent a place in their own lives as the church itself takes in meeting this need and desire. This situation is tersely put by Professor Mathews in *The Church and the Changing Order*:

In a large way, transitions involve morals as truly as politics and economics. The breaking down of tradition and of inherited thought and standards characterizes our entire social life. . . . There is a general break down among Christian people of a conventional morality which resulted from the teaching of the church in a less sophisticated age. . . . Pathetic enough is the perplexity of soul that results. Men have not ceased to want to do right, but they have become confused as to what really constitutes right. The growing moral sense refuses to submit to the control of the past but is not convinced as to just what course of conduct newer ideals demand. . . . The Christian church has a distinct office and duty to perform in bringing in unity through fraternity. Will it face this duty?

The question of the church's moral leadership is raised not because the church has ceased to furnish the moral leadership which it once did; but because there has been a broadening of the field in which moral leadership is needed and the church has not yet occupied the new territory. The church has guided men in their individual relations and obligations to their fellows as individuals. The church speaks authoritatively and specifically as to whether a man may take by stealth or violence that which is the property of another; as to whether children must obey parents, husbands be faithful to wives, and the grounds upon which husband and wife may be rightly separated; as to whether those with means should give to the needy; as to false weights and balances being an abomination unto the Lord; and as to men's use of intoxicants and opportunities for pleasure. But today men have other than these personal and individual relations with consequent moral obligations. Tax obligations are not between man and man but between man and the social or civic group to which he belongs. Similarly the assessment of taxes is not a question of an individual doing right by his neighbor but a question of a social body doing justice and giving equity to its constituent members. Just so socially involved and impersonal are the problems of the relations of employer and employee; of government, corporations and people, and of the state's care for children, its future citizens. Because such moral questions as this latter kind bulk so large in men's lives at the present compared with former times and because the church has stuck so closely to the kind of moral leadership formerly furnished, the question is raised as to the adequacy of the church's present moral leadership.

The common element in all the four books reviewed in this article<sup>1</sup> is the question as to whether and how the church should furnish this necessary moral leadership in social as distinguished from individual relations. The situation above discussed is a starting-point for them all. Two of the books also, *Jesus Christ and the Civilization of Today* and *The Church and the Changing Order*, discuss the relation of the church and modern scientific and philosophical thought. This phase of these books will be treated only incidentally as the writer, so far as he is capable of judging the books at all, must treat them from a view point gained from his experience in the social complexities of modern life. The encouraging and hopeful thing to him in the midst of the turmoil of these confusions is that there are these books along with others of their kind which make serious and sympathetic efforts to contribute to the most perplexing problems and pressing burden of both men and the church. Welcome to every fellow-student and pioneer who strives to clear the way and let in the light.

In *Social Aspects of Religious Institutions* Mr. Earp recognizes the call to the church to assume this larger leadership. He well says:

The work of the Christian minister is not done when he has preached his message to the individual alone, but it reaches further and includes the redemption of the social order so that the individual may find it easier to keep saved. Much of the territory once occupied by Christianity has been lost because this principle was not thoroughly recognized by the church; that is to say, while individuals and masses of individuals were being redeemed yet human governments and the social order in which these individuals lived continued wrong in organization and in practice. . . . If the chief object of religion is to develop the complete and abundant life, then the field for religious institutional activity is mankind wherever found, and its work is not complete when its message has been delivered to the individual or the social group, but must continue until mankind is organized and integrated for the greatest social efficiency of the individual and the group, for their reciprocal development of the better and fuller life.

This is true and to the point; but the reader is disappointed and left

<sup>1</sup> *Social Aspects of Religious Institutions*. By Edwin L. Earp. New York: Eaton & Mains, 1908. xii + 152 pages. \$0.75.

*Jesus Christ and the Civilization of Today*. The Ethical Teaching of Jesus Considered in Its Bearings on the Moral Foundations of Modern Culture. By Joseph Alexander Leighton, Ph.D. New York: Macmillan, 1908. x + 248 pages. \$1.50.

*The Church and the Changing Order*. By Shailer Mathews. New York: Macmillan, 1908. viii + 255 pages. \$1.50.

*Christianity and the Social Order*. By J. R. Campbell, M.A. New York: Macmillan, 1908. xiii + 284 pages. \$1.50.

in a quandary when the question as to the method of this organizing and integrating is answered as follows:

Christianity does not deny that moral evil is a fact of human relations and conditions, but proceeds to deal with these evils in a practical way by asserting that the source of evil is in the human heart, and that most of the ills of life result from a qualitative derangement of the social order and not from a quantitative one. It believes that when treated from this view point the social evils growing out of a quantitative derangement in society will take care of themselves. The man who has become qualitatively readjusted to society by personal relation to Jesus Christ will restore four fold those whom he has defrauded and will give the half of his goods to feed the poor.

The contrast between these two quotations is another illustration of the church's failure to furnish moral leadership as to social duties. Men need more than to be told to establish a personal relation to Jesus Christ. They inquire as to this relationship's specific requirements and consequences in the field of social morality. The church is willing to be very specific as to the requirements of this relationship in matters of man to man. The author drifts into such specific obligations at the end of the last quotation. He shows that he fails to distinguish between the duties which a man can discharge to another man and those which he can discharge only through or to a social group. It is no wonder then that this book makes little concrete contribution to the supply of the most insistent demand made upon the church. Men want some content given to their social obligations but as far as this author is concerned they are given an answer as disappointing and devoid of content as his definitions of social betterment and social welfare:

By the term "social betterment" we mean the process by which society in general is made better. Social welfare may be defined, objectively, as the relative condition of society as compared with a normal state to which it hopes to lift all its abnormal members.

But what this normal state should be and how it is to be obtained the reader is left to guess. This is a *laissez-faire* leadership in social morality and is satisfied with stating that there is a duty but that men must go and find out for themselves what it is. If the church has no better answer for the current perplexity and demand for leadership, men will, of course, turn away disappointed.

Professor Mathews in *The Church and the Changing Order* seems to assume the same standpoint as the reviewer; so much so that the writer could readily state his own point of view at the outset in quotations from this book. This large promise is made more hopeful as the author pro-

ceeds to discuss and analyze present social ills and the resulting discontent. He appreciates the disadvantages and burdens of large groups of our people. Their dissatisfaction and new ideals are most sympathetically treated. The close kinship of these ideals and the ideals of Jesus is emphasized most clearly. This is a long step toward the church's participation in a social reconstruction in which all shall be for each and each for all. But the reader's hopes are shattered when he puts in juxtaposition the kernel of the quotation cited at the first of this review and the gist of the book's conclusion on the church's social duty.

The breaking down of tradition and of inherited thought and standards characterizes our entire social life. Pathetic enough is the perplexity of soul that results. Men have not ceased to want to do right, but they have become confused as to what really constitutes right.

With this contrast:

The age today, as never before, knows the right, but needs the power to do the right. . . . Yet to determine the forms in which this social goodness shall express itself does not fall within the power of the church as an institution.

Does it? or does it not? Between these points the author constantly vacillates. Many quotations might be cited which are now on one side, now on the other. But were all these passages written out in full they could add nothing to the statement of the reader's difficulty in finding guidance as to the church's social duty. The contrasted quotations state the question that must be settled before men will find in the church any message that will guide them in the solution of their most pressing moral perplexities. To such answers as are given in this book also they will respond with the cry at the empty tomb. To touch for a moment on another point, the writer surmises that men with intellectual difficulties will be left as much at sea by Professor Mathews' effort to harmonize modern thought and the content which he gives the gospel. An illustration may be found in his treatment of the resurrection of Christ on p. 65 as compared with that on p. 68.

In *Jesus Christ and the Civilization of Today* Professor Leighton most satisfactorily carries out his purpose as stated on p. 215.

It has been the aim of this sketch to show in general terms that Jesus' principles and personality are still of vital and supreme import to the ethical problems of civilization, and that the principles of moral renovation and progress resident in His influence are pertinent to the higher personal life today.

The author proceeds to show how harmonious are Jesus' principles with the scientific thought as to world structure, human nature, theistic philosophy and the individual's relation to the universal. A thorough

student of philosophy is needed to do justice to this part of the book. The satisfactoriness of the book to the present writer can best be indicated by its treatment of the church's social duty.

There must be a minimum of recreation and leisure as well as of bodily food, proper housing, and mental training which are essential to the welfare of the normal or average person. And the possession of these minima seems to be an ethical right which it is the pre-eminent obligation of society to make right. This question leads us directly into the heart of the moral aspect of social problems; . . . in short, the problems of the right distribution of opportunity and means of maintenance, of welfare and enjoyment for the average man.

Dr. Leighton founds these rights of man and judges all social institutions by two principles, viz.,

1. Every man has an essential dignity and worth which may indeed be hidden and potential but is none the less real. 2. The higher or ethical and spiritual life of man is social.

He goes on to show how this is the very heart of Jesus' estimate of man and elaborates most helpfully the teachings of Jesus which would make for a society promotive of these human rights. He sums up:

Without a definite idea of social justice, springing from a recognition of the inherent worth of every individual and the impassable limits of mutual respect for one another's persons, men will recognize no limits in their search for power and wealth, for enjoyment and gratification of the senses. For if man neglects or denies the reality of his spiritual nature and capacities, the lower or sensuous nature will cease to recognize any limit but those of power and opportunity. . . . What Jesus contributes to social betterment is the ennoblement of personal character, the deepening of personal obligation, and the resolve to make every institution and organization subservient to the fellowship of free men.

This book does not profess to discuss specifically the church's duty in social problems, but neither does it except the church from the obligation imposed in the last quotation. But if the church is to teach the ethics of Jesus, its responsibility is stated in no uncertain terms:

The entire teaching and work of Jesus Christ rests on the same presupposition which has underlain the movement of European civilization toward religious, industrial, intellectual, and social freedom, toward justice for all men, toward equality of opportunity and social democracy, toward, in short, freedom and scope for every individual, viz., that the lives of persons, realized in fellowship one with another, are the highest and worthiest realities in the cosmos and that the principle of personality is the supreme and governing principle of things. The ethics of Jesus, the ethics of spiritual democracy, the ethics of personality—these are convertible terms.

With these thoroughgoing and fundamental principles stated the reader regrets only that Professor Leighton is not a participant in work-a-day life where he would develop and preach the practical applications of this most timely book.

In *Christianity and the Social Order* Mr. Campbell states his thesis that the only consistent present-day expression of Christianity is socialism. This he shows by his interpretation of Jesus' teaching and the preaching and conduct of the early church. He identifies the ideals of socialism with that of Christianity. With this identification the writer agrees:

The object of our analysis of primitive, as contrasted with modern, Christianity has been to show that its original objective was the realization of a universal brotherhood on earth, a social order in which every individual would be free to do his best for all and find his true happiness therein. But this is the fundamental principle of socialism too. . . . Socialism may be defined thus: "All for each; each for all." It means from the individual the utmost for the whole; from the community it means the best for the weakest.

Nearly half of the book is given to demonstrate that socialism would realize this ideal. One will probably think this convincing only if already a convert to political socialism. That all men would be contented or justly treated by the awards made by the whole body of citizens; that a democratic government can necessarily see what justice is or that the majority will be controlled by desire for justice for all rather than by the interests of this controlling majority the author fails to establish. We cannot go with him in being convinced by saying: "We may as well admit, without any further demur, that whether socialism be the remedy or not there is no other."

While the writer cannot agree with the ultimate conclusions of this book he believes that it of all the four takes the most forward step in that it accepts for the church the task of definitely applying moral principles to social ills. Ministers need not and must not become propounders of scientific political economy and civics. There is an as yet almost unmet demand that they fearlessly and specifically state what is required in social readjustment and reorganization in order to satisfy the moral and religious principles of Jesus and Christianity. Christianity, equally with economics and civics, must assert its demands in any definite social situation. This last book undertakes to do this; the others do scarcely more than give more or less helpful statements of the problem.

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